The Inquirer

THE UNITARIAN AND FREE CHRISTIAN WEEKLY • Founded 1842

REGISTERED AS A NEWSPAPER No. 6067 Saturday, October 18, 1958 Price 3½d.

DRAMA IN ROME

THERE are now meeting in Rome some fifty-five men from all parts of the world, representing the spiritual convictions, in matters of life and death, of an unknown multitude of people.

These men believe something like the following:

They are the inheritors of certain events which took place in Palestine some two thousand years ago. Almighty God, in the form of the Second Person of the Trinity, incarnated in the human personality of Jesus Christ, committed to St. Peter the founding of a Church through which God would make himself known to men. Everything that man could know, or could possibly wish to know, concerning human destiny in time and eternity, was given in that distant charge. Nothing in it that is essential has been altered since or can be altered.

This event literally took place in history. There was a time, place and occasion when one seeming human being spoke to another by word of mouth, and gave the directions which now dominate in mystical apprehension the acts of those men gathered in Rome.

This particular event had been preceded by another. Jesus Christ suddenly appeared to twelve men. They had never heard of him before, and knew nothing of him, yet at his command, "Follow me", they dropped everything that was then immediate in their personal lives and without question followed the man who spoke to them. This event, too, was actual in history. A human being, who could be seen and heard speaking—or God incarnate in human being—spoke to other human beings, and certain results followed.

This summary is necessarily crude, and necessarily contains some undertones, but on the whole this is what is believed by the multitudes who now wait upon the decisions of the cardinals in Rome.

Great Institutions

The Roman Church is one of the great institutions of Western civilization. It contains at the moment some of the most eminent and influential political leaders of the West. Some of the most brilliant poets, artists and writers. Some of the saintliest men and women. And it would be impossible to think of European civilization without including it. Much else can be said of the Roman Church beside this, but it is not necessary to say it.

But there are other great institutions in the West. One of them is the universities. It would be impossible to think of the spirit of the West and all that is meant by civilization without them. To a non-Catholic they are as important as the Church. Yet it may be surmised that nine-tenths of those who teach in the universities do not believe a word of the casual summary just given. Take the historians. If they are non-Catholics almost to a man they would declare that as far as they are able to judge the nature of history, none of the events declared to be historic could have taken place.

And this judgement is accepted by multitudes of people as authentic. It is impossible for them, having minds to think and consciences to be obeyed, to come to any other conclusion. There is, as everyone knows, a dead-on clash between what responsible people believe outside the Catholic Church and those within it. And this clash today is intensely dramatic because nothing quite like it has ever been known before.

Dissent

The good faith of those who dissent must be acknowledged by the Catholic Church and in a manner of comprehension never before witnessed. This is probably now one of the conditions of survival of the Catholic Church, although this intention need not in the least be attributed to those who comprehend. Their acceptance of what lies outside can spring from purer motives. In any case, because of this acceptance, it can be assumed that the Catholic Church has been incorporated in the life of the West as never before in modern times. The degree of acceptance, on either side in terms of understanding and tolerance, differs in different situations. Tolerance outside the Church in liberal quarters is still a very different matter from within it. But the degrees of tolerance are not so immediately important as the fact that there is now a truth to which the Catholic Church must adjust itself as well as everyone else. Namely, that in terms of integrity of mind and conscience there is a range of the spirit, lifted above every institution, to which every civilized man must adjust himself. This probably is the new vision of religion that, almost unacknowledged, is arising out of the dramatic clashes and travail of this time.

Dogmatic claims are almost unconsciously now witnessing its existence. Men are asking in new terms, is there a religion above all religions? Where can it be found? Can it be lived? Can it be given embodiment?

The meeting of the conclave of cardinals cannot be outside the range of these questions. And the new attention given to it marks not a new interest in the Catholic Church but something much beyond it.

BEYOND SUPERSTITION

By A. Phillip Hewett

IN the year 480 B.C. there set sail for Sicily an armada of a size that must have seemed stupendous in the ancient world, and would still seem formidable today. No doubt the figures which have come down to us have been grossly exaggerated; they speak of 300,000 men on 3,000 transports, with an escort of 200 galleys. This great adventure was part of a strategy to compel the most advanced civilization of the day—the city-states of Greece—to fight on two fronts, and to crush them between the might of Persia in the East and that of Carthage in the West.

The great army from Carthage landed without opposition, as one can well imagine, at what is now Palermo, and marched towards the Greek city of Himera. The citizens appealed for help to the neighbouring city of Syracuse, and together they prepared a desperate resistance.

The battle which followed was as dramatic as it was decisive. Legend tells us that throughout the day the Carthagian general, Hamilcar, stood by the altar of the god Melkart on the beach, as the two armies grappled. Sacrifice after sacrifice was made upon the altar, and each time the omens were favourable. But suddenly, Hamilcar saw to his horror that his men were wavering. In desperation he called upon the god to accept one supreme sacrifice for victory, and flung himself into the flames.

But it was in vain. For even as he perished his armies were defeated, and the Greeks with their lances tumbled his ashes upon the sand as they drove the invaders back into the sea.

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A terrible story, you may say, reeking with the bloodshed and superstition of the ancient world; a story which can be paralleled many times from the scriptures of the Hebrew people, and, indeed, from most ancient writings. The sheer futility of that heroic sacrifice to a dark and cruel god! But it is the symbolism of the story that I want to stress.

Here were the Greeks, the leaders of civilization at that time, the only people in the Western world who had introduced a small oasis of freedom and reason into a vast desert of barbarism, superstition and savagery. We can find many faults with the civilization of the Greeks, but of its superiority over the world around it there can be no doubt. But the forces of superstition and tyranny ranged themselves against it to bring about its overthrow, and if Carthage in the West and Persia in the East had succeeded in conquering the Greek city-states, the history of Europe would have been profoundly altered.

Of course, Greece did fall in the end, but not without passing on some of her spirit to Rome, and though Rome also fell, through the Dark Ages there remained a few isolated centres of enlightenment in which the flame was guarded until it blazed anew at the time of the European Renaissance, the beginning of the modern age.

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All down the centuries you will find, in some form or other, this picture of the forces of reason and enlightenment pitted against those of fanaticism and superstition. Such a battle has not always, perhaps not most commonly been fought with sword and lance, certainly it has never by their aid been decisively won. For it is, of course, a spiritual struggle—a struggle that is as real in our world today as it was when Carthage and Persia sought to crush the life out of Greece, when the prophets of Israel stood out against the primitive practices of the people, or when independent thinkers were silenced or put to death as heretics within the growing Christian church.

There is a strong tendency in many quarters today to speak of spiritual camps among mankind, as though these corresponded with geographical or political divisions. This is sheer nonsense. You hear politicians speaking of the "free world", meaning by it all of the world that is not communist-controlled. As if Spain, or Peru, or Formosa, or Saudi Arabia were "free" in any meaningful sense of the term. And it is just as foolish to speak as though the forces on this side of the Iron Curtain were exclusively forces of reason and enlightenment, or even to suppose that a properly working democracy must necessarily produce rational thought and conduct. Certainly in the modern world, as in the ancient world, freedom and reason are more active in some communities than in others, and to that extent those communities must command our sympathy. But the forces of irrationalism, fanaticism and superstition are extremely powerful even in those parts of the world which as a whole have become most enlightened. Our reading does not have to extend far beyond the daily newspapers for us to discover that the machinery of democracy does not guarantee the emergence of an enlightened community. We may have moved a little beyond animal sacrifices, but not so enormously far.

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Last year I was reading a survey which had just been made of the extent of popular superstition in England. It was based on the usual sampling method, and liable to all the usual errors of such a method, but I have no doubt that within broad limits it was valid. It claimed that one in six of the population owned mascots, or lucky charms, that nearly one-quarter of the population believed that certain days or numbers were automatically lucky or unlucky for them. Even more astonishing was what it said about newspaper horoscopes: four people out of five, it was claimed, read them, nearly one-quarter of these sometimes follow their advice, while three per cent *regularly* follow their advice. The surveyor comments, "one wonders whether, in peace-time, any other portion of a newspaper has such direct influence on the conduct of its readers". And, incidentally, he discounts the view that this belief in magic is a substitute for religion adopted by those who have abandoned organized religion; it is found most commonly among those who are somewhat loosely connected with some form or other of traditional Christianity.

I wish the same were not true of orthodox religion but so often it is. So many forms of religion today say in effect: "Don't think!" "Just accept!" "Accept the Lord Jesus into your life!" "Accept the disciplines of the Holy Church". "Accept the creeds and dogmas that are essential to salvation". They ask for the sacrifice of that attitude of mind that has raised man, in so far as he has risen, from barbarism to civilization. They call, frequently, for what Kierkegaard, the prophet of so many Protestants today, called "the crucifixion of the intellect". They appeal to the same sub-rational feelings as are exploited by commercial advertisers, by the proprietors of wishing-wells, or the manufacturers of lucky charms. Take this mascot, drink this potion, use this soap powder, accept these doctrines, make this confession, and all will be well with you. Don't make your head ache with the problems it raises if you start to think. Take this tranquilizer!

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But there are some people who are prepared to stand out against all this sort of thing. I hope there are many. But, however many there are, let us be sure of one thing—we are swimming against the tide. We who are trying to build up a religious life that shall not defy man's divinely-inspired gifts of reason are setting ourselves against the more generally accepted pattern of things. We are not offering something for nothing. We are not saying that you will be magically freed from all care. We are saying that there is a pearl of great price which is worth all the labour and sacrifice—real labour and real sacrifice, mental and physical—which go into its getting. We are saying that a religion which will stand the test of time must be soundly grounded in reason.

THE PROBLEM OF THE PREACHER

By John Rowland

EVERYONE, whether minister or layman, who has ever tried to preach a sermon will know that the problem of the preacher is very different from the problem of the lecturer, or the speaker on political or social issues, if only in that the preacher is aiming at making clear some religious truth, which is usually more a matter of ethical insight than of logical argument.

There have, of course, been countless books designed at making clear the proper way to prepare sermons, and the proper way to deliver them; it may, however, be doubted whether these books are ever of much practical value, as there are as many ways of preaching as there are preachers. Whatever rules of sermon-compilation and sermon-delivery may be drawn up, there will inevitably be great preachers who break all the rules, and yet create a tremendous impression on their congregations. Mr. Leslie Tizard, author of *Preaching: The Art of Communication* (Allan and Unwin, 10s. 6d.), was an eminent Congregationalist who died at the height of his power; his book is, therefore, to some extent unfinished: here and there the reader will find references to chapters which the author did not live to write but the book is an exceedingly stimulating work for everyone who tries to utter convincingly from a pulpit some version of the truth as he sees it.

There are some points about the book which Unitarians will find hard to swallow; Mr. Tizard, for instance, stresses very strongly his feeling that the great preacher is the man who is not merely giving his own interpretation of truth, but a man who, consciously or unconsciously, is a vehicle of the divine. That is higher than many of us would dare to aim.

On the other hand, when Mr. Tizard states that preaching must be in a very real sense the expression of the preacher's personality, he is saying something that is of value and importance. "It is much better", he says, "to deal in positives than in negatives, and it may seem wiser to concentrate our gaze wholly on what a preacher ought to be than to turn our eyes upon what he all too often is". He points out that it is all too easy for a man, standing in a pulpit, far above criticism, to use that position as a position of power, from which he can try to compel his listeners to accept his view of life, instead of trying to demonstrate that his view of life is a worthwhile one. In the past, there have, no doubt, been many preachers who have laid down the law in a forthright way, and have tried to take the "I am right and you are all wrong" attitude; one feels, however, that this is a lot less general now than it was, and that more preachers, nowadays, are content to try to stimulate members of their congregations to think for themselves.

The real problem of the preacher, however, as Mr. Tizard's title would suggest, is the problem of communication—the problem of making clear to an assembled congregation some insight into the ways of the world which has been granted to him. Only the preacher who can gain the steady attention of his listeners at the start, and can grip them throughout the twenty minutes or so which are occupied by a sermon of acceptable length, is really worthy of his calling; sermons, Mr. Tizard, says, must not be "highbrow"; on the other hand, they must not be deliberate "talking down" speeches by an educated man very conscious that in his congregation there are many who are less educated than himself.

It will be seen that while the book does not pretend to be a beginner's guide to sermon-construction and sermon-delivery, it has, nevertheless, some practical hints which both the beginner and the practised preacher will find well worthy of consideration. It might even be worth reading by members of the congregation, who will, if they study it carefully, obtain some fresh knowledge of the problems that their minister faces week by week. Mr. Tizard quotes one elderly minister who said that no congregation had the right to demand two original addresses from their minister every Sunday. There may be differing views on that—and even though the congregation may have no right to demand it, the production of two such sermons is what many ministers (however often they may fail) will continue to attempt.

From My Journal

By "Simplicitas"

WE listened at our Quarterly Meeting today to a layman from Greytown holding forth at length upon the theme, "We must do something about Unitarianism". He has fervour, and is a popular speaker with the women, one of whom I heard saying as we entered the porch, "I could always listen to him for hours". When we got well towards the end of the first hour, John Earnest, the young minister who was sitting next to me and who had been giving signs of weariness for some little while, passed me his hymn sheet. On it was written, "What on earth does he think we parsons are doing every Sunday?" Yes, what indeed! Here am I trying each week to make my people more tolerant, less attached to worldly possessions, more living, more prayerful, more internationally-minded. Yet some people think we are doing something about Unitarianism only if we are trying constantly to drum it in to other people. In due course the report of the meeting will appear in our denominational press, the time, the place, the speaker's name, and details—and thanks for the sumptuous tea!

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The towels in our church room are always fresh and I confess I had never taken upon myself to wonder who attends to them until the matter came up the other day. I happened to know it isn't our caretaker, and we pay no Church laundry bills. A number of committee members offered their suppositions until Y. told them to leave it to the fairies who made such a good job of it. I eventually discovered it is a job Mrs. D. has been doing for a number of years and I thought I might have the temerity to thank her privately. I chided her for not letting us make some public acknowledgement of her service and said that in my hearing half a dozen other people had been credited with the job. "Don't you say anything, Mr. S.", she said. "There are too many resolutions of thanks on agendas for work that should be done as our 'reasonable service'. My father always used to say, 'you can do a great deal of good in the world if you don't mind who gets the credit for it'."

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My wife, Ruth, came home tonight with a somewhat disconcerting piece of news. It concerned Mrs. L., born and bred a Unitarian, who, with her husband, has always been a faithful attendant at Redville. It seems she had been induced by a friend to accompany her to some circle, run by a teacher of "Magnetic Thought" in a room behind Greytown Market Hall. Now she goes over twice a week to circles and consultations, and seems to have put herself entirely under this man's direction. I remarked, somewhat sadly, that if she was in need of advice, it was a pity she did not avail herself of the friendship of her own minister. "But she knows what you would say, dear", my wife replied. "She wants some solution that is new and exciting". I suppose that is true. Mrs. L. has reached a time of life when women are commonly disappointed and frustrated, and the religious way out of her difficulty is one she is not willing to accept. Life has given her generously of what women commonly desire, a good husband, children, a modern home, a car, and a position in the town. Although she has got all she once wanted, I suppose she has found it has got her nowhere, and so she is off to Greytown twice a week. As her minister, and one only be patient, and believe that once she has worked through the excitements of her new enthusiasm she will return to the truths of religious living which over the years Unitarianism has built into the recesses of her mind.

A LAYMAN'S NOTES

By A Lay Contributor

IT was sad to learn of the death of Dr. G. K. A. Bell so soon after he had ceased to be Bishop of Chichester. He was one of the few bishops of the Church of England whose name was widely known and respected by the "man in the street" outside his diocese, and outside the Anglican community. During the war I came across him (from afar off) in two quite different ways. First of all, for several months in 1944 his two-volume biography of Archbishop Randall Davidson was my sole "leisure reading" during moments snatched from an over-active existence in an anti-aircraft unit on the Sussex coast. (How was it that in all the distractions of wartime one somehow seemed to do more solid reading than ever proves possible nowadays?) The biography is a wonderful book; each church crisis (and there were many between 1903 and 1928) is narrated quietly and comprehensively up to the inevitable climax—a two-page memorandum by the Archbishop which draws all the strands of the situation together, and embodies them in a masterly compromise which is always more than the sum of its parts. The second occasion was hearing Dr. Bell preach (the only time I did) in the Episcopal Cathedral in Washington, D.C., in the summer of 1945. I could not give an epitome of the sermon now; but I came away with an enduring impression of the man who, it is now said, might have followed William Temple as Archbishop of Canterbury, if he had not taken too literally the injunction "Love your enemies: do good to them that hate you".

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I am sure that it is no coincidence that, outstandingly among the cathedrals of England, Chichester Cathedral strikes the visitor as being actively *lived in* and *used* as an instrument of the spirit. It is a beautiful building; but some cathedrals can be beautiful, yet nevertheless *dead*. Chichester is *alive*.

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Bath, Birmingham, Bolton . . . Leeds, Leicester, Lincoln . . . Sheffield, Southampton, Stockton-on-Tees . . . Golders Green . . . Hampstead, Kensington . . .

What are these? I have just been jotting them down at random from a longer list I had made for my own amusement. They are all places where there is both a Unitarian cause and a local representative of the East and West Friendship Council.

There are about 32,000 Eastern and colonial students in this country, at universities and technical colleges, in nursing and in industry. Many of them are living in lodgings on their own; others, though they may be in hostels or halls of residence, may have little opportunity of coming easily into contact with ordinary British homes and ordinary British families. All are far from home, in an unfamiliar country. We sit next to an African or West Indian or Pakistani student in a bus or a train; we have an impulse to start a conversation, even to invite him home for a meal, but our Anglo-Saxon reserve is too much for us, and the good intention evaporates. If only, we think, there were some friendly "clearing house" where students could give in their names and we could send offers of hospitality!

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Well, there it is now. My wife and I have just been reminded of this by receiving our annual letter from the Secretary of the East and West Friendship Council, asking if we are willing to have a student to stay with us for a few days over Christmas; it came quite providentially, as it happens, for, only a few days before that, we had been looking at each other and saying, "We really must write that letter to the East-West Friendship people and ask them to put us in touch with a successor to Ramesh." A month or two previously, Ramesh had sailed back to India, his departure much lamented by the whole family, after two years of having him as a "dropper-in" whenever he and his ancient "Genevieve" were in the neighbourhood.

Before Ramesh, we had had Vinod, also through the Council. Three years ago they had given us his address, and rather diffidently we had written and asked him round to have coffee one evening. His honorary membership of our family was bound to be a success, from the moment we had his note in reply, "I would love to come and visit you, but please do not give me coffee, it makes me ill". (That was his sole dietary foible, and our friendship was cemented over innumerable glasses of cold milk.)

As the Council says in their leaflet "Appeal for Hospitality", most students have a very exacting programme during the term, and their need is for friends in or near the town where they study. It adds pleasure and variety to their lives if they meet one or two families whom they can get to know quite well, and by whom they are invited for an afternoon or evening's hospitality from time to time; or if they receive an invitation from a family who live in another part of the country—say for a short week-end.

The President of the East and West Friendship Council is Lord Hemingford; its Patrons are the Colonial Secretary and the High Commissioners for India, Pakistan, Ceylon and Ghana; and the Vice-Presidents include Sir John Wolfenden and the Bishop of Birmingham. The office is just a step from Gordon Square, at 101 Gower Street, London, W.C.1; and Mr. Oswald Gibson is the Secretary. Visitors and letters are always welcome there.

In a day or two we are looking forward to receiving the name and address of "Ramesh's successor".

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I take the following from our sister paper, *The Unitarian*. I don't think I need comment on it, beyond saying, as a layman, that it contains much food for thought.

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Ireland. The Synod of the Non-Subscribing Presbyterian Church has adopted a recommendation of the committee on ministers' salaries that the payment of a fair salary should be the first charge on the income of each congregation, and that decoration and renovation of property should not be paid for at the expense of the minister. The committee considered that a fair minimum gross income, together with the use of a manse, considering the nature of a minister's duties today, would be £1,000 a year; and that as a first step towards this target the present minimum income should be fixed at £750, and that salaries should be reviewed annually with a view to reaching the target within a reasonable period.

As a matter of interest, when did our General Assembly last discuss the question of a minimum stipend, and what was the figure they recommended? (I don't know the answer myself, I'm ashamed to say; and I have a feeling that if I did know the answer, I'd be more ashamed still.)

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David has attained the great age of five. On the actual day he was in bed with a beginning-of-term cold; but he managed to enjoy his presents cheerfully enough, his only slight criticism being "nobody gave me any handkerchiefs". (At that age, I am sure that I should have regarded any addition to my wardrobe as a poor substitute for a proper birthday present; but they tell us children mature earlier these days.) He was quite well again two days later—as I realized when I was firmly awakened at 6.45 a.m. by a voice in my left ear saying, "Move over, Dad. What does 'on purpose' mean? And who made the world?"

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

Stipends

SIR,—Whilst reading through the correspondence column of *The Inquirer* of October 11, a phrase in one of the letters concerning ministers' stipends particularly caught my eye: "There may be some who consider that the minister's mind should be set on things spiritual and not material. . . ."

Perhaps to help those who may be of this opinion to get the situation in perspective, a dose of cold truth may help. The minister's mind nowadays is far removed, three parts of his time, from things spiritual, by the sheer urgency and desperate plight of his financial position. His energies, and those of his wife, are used mainly in a desperate struggle to make ends meet and in planning every penny so meticulously, in order that even the mere essentials of "existence" may be acquired: the rest of his time is spent in pressing his only suit of clothes!

I am still searching for the answer to the eternal question which we take to bed and wake up with—"How can a minister provide adequately for his family on his present stipend, and still have reserves left to give of his spiritual best?"—Yours,

Minister's Wife.

SIR,—Whenever the stipend question crops up in your correspondence columns, my mind turns to a suggestion I once heard, that each wage- or salary-earning member should, in addition to his present subscription, give towards the stipend a sum equal to one per cent of the amount by which his income exceeds that of his minister. This may sound paltry, but let each of your readers work it out as it applies to his own Church and minister. In my own case, I am pretty sure it would increase my stipend by nearly fifty per cent—possibly more if the amounts were given under covenant. So small is the margin if the load is spread!—Yours,

A Minister.

SIR,—Mrs. Crosskey, in her challenging letter, quotes my remark that "our ministers choose to preach their gospel". My point was, of course, to emphasize that any so-called "asceticism" in their present way of life is compulsory, forced on them by the wrong sense of values prevailing in our midst today. I most heartily agree with both of your correspondents this week. The present level of stipends is a disgrace; and the remedy lies with ourselves, the layfolk of our denomination, whether church members or unattached. It is *only* by our giving more, and *much* more, that the situation can be improved. It is of no use to lament unless we act.—Yours,

Wandsworth. *Dorothy Tarrant.*

SIR,—I would like to express my gratitude to Mrs. Crosskey and Mrs. Smith for their letters published in your current issue under the heading of *Minimum Stipends*.

Actually it is still the case that quite a number of our ministers are not yet in receipt of the Minimum Stipend laid down by the General Assembly when it met in Birmingham in April, 1957.—Yours,

Edgar W. Hill
(Hon. Secretary of the Ministerial Fellowship).

[*The Minimum Stipend laid down by the General Assembly is £450 per annum during the first five years of the ministry, £500 afterwards.*—EDITOR.]

"Save the Children Fund"

SIR,—May I, on behalf of the Unitarian and Free Christian Peace Fellowship, express a word of thanks to all those who have contributed to the Lenten Appeal on behalf of "The Save the Children Fund"? In so doing I think I can do no better than to quote from a letter received from Brigadier T. W. Boyce, General-Secretary of "The Save the Children Fund":

> ". . . I am sure you will let everyone know what an encouragement it has been to all of us here to receive this further reminder of the interest which is taken by the Unitarian and Free Christian churches in our work for the tubercular children who are still to be found in such tragically large numbers in Korea today. . . . As you know we have many heavy commitments in Korea in addition to the sanitorium, and the generous help of members of the Unitarian and Free Christian churches for this special project enables us to meet the other pressing demands upon our resources. So the gift you have sent brings also a message of hope and encouragement to numbers of unfortunate children which adds immeasurably to its value."

I am pleased to be able to report that the result of this year's appeal is £269 17s. 8d.—Yours,

Ashton-under-Lyne. *Hedley R. Stephens.*

Spiritual Healing

SIR,—The evidence of P. M. Brown in support of the reality of abnormal healing powers, given in *The Inquirer* of 4th inst., is remarkable and stimulating. Very many readers of the report of the Church of England Healing Commission were disappointed at its anaemic terms and proposals, since they fall so very far short of the reported healings of Jesus and his early disciples.

If the miracles of Jesus be accepted as true it is possible to attribute them either to special Divine Power—as is usual, or to the operation of natural powers not hitherto generally understood or widely exercised. It would be of immense service to humanity if the source of this wonderful healing power could be explored and established. Research much deeper, franker and more fearless than that of the Church of England needs to be undertaken.

A special commission of independent medical, legal and clerical members with a number of eminent laymen under a chairman of high standing is suggested. Indeed, the Ministry of Health might well make it the subject of a Royal Commission.—Yours,

Bexhill-on-Sea. *T. Kelly.*

News Review

Twenty-Eight New Members Since January

Newcastle upon Tyne: "I believe in the beloved community and the spirit that makes it beloved, and in the communion of all who are, in will and in deed, its members." Thirty-eight years ago the Rev. Herbert Barnes conducted services on the first Fellowship Sunday to be observed at the Church of Divine Unity. On October 5, 1958, the Rev. John Storer conducted his first Fellowship Sunday services as Minister at Newcastle upon Tyne when he said that the purpose of Fellowship Sunday was three-fold—Remembrance, Thanksgiving and Rededication. He emphasized that in a religious community the fellowship above all else must be one of spiritual fellowship. Both morning and evening services were very well attended and many of the congregation had made quite long journeys to join in worship at what has become the most notable Sunday of the year.

The members of the Church Management Committee were, as is customary now, hosts at the Fellowship Tea on the Monday and the exceptionally good attendance caused happy embarrassment to the catering staff! Mr. Storer introduced and welcomed twenty-eight friends who had become members of the church since January of this year. Then followed a lively entertainment by the Durant Players and the Choir and everyone rejoiced at the news that the offertories for the week-end had amounted to £200.

Induction at Edinburgh

The Induction of the Rev. Bruce Findlow to the ministry of St. Mark's Unitarian Church, Castle Terrace, Edinburgh, took place on Sunday morning, October 5. A large congregation, which included visitors from other Scottish Unitarian Churches, took part in the service and also in the welcome social held on the previous evening. The service was conducted by the Rev. John E. McIntyre, M.A., a retired Church of Scotland minister and long a friend of St. Mark's. The charge to the minister was given by the Rev. John Harry Smith of Hyde, and that to the congregation by the Rev. Arthur J. Long of Bolton. It was a very happy week-end and an auspicious start to Mr. Findlow's new ministry.

OPENING OF ESSEX HALL

The Opening of the new Essex Hall will take place on Saturday, October 25, at 3 p.m. It is hoped that Mr. Ronald P. Jones will be sufficiently recovered from his accident to be able to perform the ceremony.

INVITATIONS have been issued to Essex Hall Trustees, Members of the General Assembly Council, Members of the Appeal Committee (in each case including wives), Presidents of District Associations and National Organisations within the Assembly, representatives of the Free Church Federal Council, the Salvation Army, the Society of Friends, the Dean of St. Paul's, the American Unitarian Association, the Universalist Church of America, the I.A.R.F., and the Press. The few remaining places have been assigned to persons whom all would wish to see included. Thus the gathering will be a representative one and as the Hall will only accommodate 160 persons, it will be filled.

Conscious of the great interest in this event and in order to try to meet in some measure the desire of so many to be at Essex Hall on the great occasion, the Trustees are arranging that the Opening Ceremony shall be relayed to two offices on the Second Floor. This will provide additional accommodation for 80 persons. THE FIRST who apply direct to the Secretary, General Assembly of Unitarian and Free Christian Churches, Essex Hall, 1-6 Essex Street, London, W.C.2, will be supplied with a ticket. While they will not see the ceremony, they will hear it and it is hoped to arrange for them to see over the building after the ceremony has concluded.

H.K.

CROSS ST. CHAPEL, MANCHESTER

REBUILDING FUND APPEAL

Second List of Donations to August 31, 1958

A previous list appeared last week

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2	10	0	C. E. Wigglesworth		
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GROSS SUBSCRIPTION UNDER COVENANT

Personal Ltd. £105.

Play by a Minister

Swansea: On Sunday, September 28, a group of elder Sunday School scholars were welcomed into junior membership of the church, and an address was given by the minister, the Rev. Basil Viney, to all those who had been married in the church during the nineteen years of his ministry. The congregation was nearly 100. After the service, the dramatic group gave a performance of a play by the minister, "Broken Dawn", dealing with the conflict in the reformation years between the early Unitarians and their orthodox persecutors. Most of the congregation, including some strangers, remained for this performance, which proved considerable interest.

THE CALENDAR OF THE CHURCHES

SUNDAY, OCTOBER 19, 1958

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. TAVENER
ABERYSTWYTH, New Street Meeting House, 11, Rev. J. CIBRAN DAVIES
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE
AMPTHILL, Unitarian Church, Knowsley Road, 11.15 Rev. B. GILL
ASPLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. S. SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BIRKDALE Green (nr. Sowerdale), Unitarian Church, 11, Rev. JOHN KELLY
BLACKBURN, First Church, High Street, 11, Rev. JOHN KELLY
BRADFORD, Unitarian Church, Bankxborough Road, 6.30, (October 26), Miss H. DEVON-WILLIAMS
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Wrentham Road Church, and Harts Street Mission, Small Heath, 6.30, Mr. T. DOVEY
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. R. A. WEBB
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. R. BLACKBURN
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. H. CRABTREE
BRADFORD, Broadway Avenue, 2.15, Mr. J. S. PATRICK
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. W. R. MILLER
BRIGHOUSE, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BIRTLES, 6.30, Mr. R. L. NICHOLSON
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. L. HALLWORTH
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. REES JOHN
CHATTERIS, The Church of the Great Commission, Hunnard Hill, 3, Mrs. IRENE HYDE
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 3, Sunday School, 6.30, Rev. JAMES M. QUIRK
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Miss MITCHAM, 6.30, Rev. L. A. GRIBBLE
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. ERNEST SHAW
CHIPPENHAM Chapel, Adkerton, 10.45 and 6.30,——
COVENTRY, Great Meeting House, Hales Street, 11, and 6.30 Rev. E. H. MORRIS
CROYDON, Free Christian Church, Bank Street, 6.30, Supply
CROYDON, Unitarian Church, Stanhope Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 6.30, Rev. J. P. CHALK
DARTON, Wilson Street Chapel, 11, Children's Chapel, 6.30, Rev. FRED COTTER
DERBY, Friar Gate Unitarian Chapel, 6.30, Mr. J. WOODHOUSE
DITCHLING, Old Meeting House, Rev. R. W. SORENSEN
DONCASTER, Free Christian Church, Hall Gate, 11, Rev. E. A. DAVIES, 6.30, Mr. R. H. TERRY
DORKING, Adkins Street, Unitarian Church, 11, Sunday School, 6.30, Rev. PHILIP C. WARNAAR
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Supply
DUNFERMLINE, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. R. F. WOTHERSPOON
DURHAM, Unitarian Church, 57 Claypath, Rev. R. E. BROWN
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Rt. Hon. J. CHUTER EDE, 6.30, Rev. BRUCE FORSYTH
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. MAURICE-KELLOCK
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11, Mr. JOHN WHITEHEAD
GLOSSOP, Princess Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CARNELL
GOSPORT, Bury Street, 3, Rev. J. M. QUIRK
GREENOCK, Wood Street Church, 11.15, Mr. R. R. OAKSHOTT
HALE Chapel, Hale Barns, 10.45 and 6.30, Rev. G. J. PERCY
HALIFAX, Northgate End, 10.45, Mr. W. AUSTIN DAVIES
HARWICH, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNIS HILTON
HASLEMERE, Quiet Meeting, Petites Lawn, 11 and 6, Supply
HASLINGDEN, Worsley Road, 6.30, Rev. J. MARTIN HALL
HEMSWORTH, Providence Street, 6.30, Mr. DAVID CRAVEN
HULL, Park Street Church (Unitarian), 6.30, Rev. ERNEST PEGG
ILKESTON, Bridge Street, High Street, 11 and 6.30, Rev. W. J. CARTER
ILKLEY, Mitchell Place, Unitarian Church, 6.30, Rev. T. WARDLE
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. EDGAR W. HILL
KINGSWOOD, Bristol, Stone Street Church, 11 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. BRIAN GILLAND
LEEDS, Belle Isle Road, City Square, 10.45 and 6.30, Rev. BRIAN GILLAND
LEEDS, Mabgate Green Church, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, Bond Street, 11 and 6.30, Rev. LEONARD MARSH
LEWES, Westgate Chapel, 11.15, Rev. BASIL VOGT
LINCOLN, High Street, Unitarian Church, 6.30, Rev. H. W. EDMUNDS
LIVERPOOL, Renshaw Street Church of Truth, 11 and 6.30, Rev. L. A. GARRARD
LIVERPOOL, Hope Street Church, 11, Rev. NORMAN KERSHAW
LIVERPOOL, Brunswick Mission, Mill Street, 6.30, Rev. J. ELIS MORGAN
LIVERPOOL, Gateacre Chapel, 11, Rev. STANLEY R. BUTLER
LIVERPOOL, Hardman Street Services, 3, Sunday School, 6.30, Rev. NORMAN KERSHAW
LIVERPOOL, Hope Street, 6.30, Rev. J. R. BUTLER
LIVERPOOL, Old Swan, 11 and 6.30, Rev. R. B. BARRY
LIVERPOOL, Ullet Road, Unitarian Church, 6, Rev. WILLIAM M. LLOYD
LIVERPOOL, Mossley Hill Unitarian and Stanhope Street Chapel, 6.30, Mr. JOHN WILSON
LIVERPOOL, Princes Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. GRAHAM SMART
LONDON, Finsbury Park, Upper Lane, 6.30,——
LONDON, Golders Green, Hoop Lane, 11, Rev. R. F. GRIFFIN, 6.30, Rev. E. C. TRAFFORD
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Mr. J. RAMSDEN (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAY
LONDON, Hampstead, Hill Unitarian Church, 11, Rev. KEITH TREVITHICK
LONDON, Hinde House, 11, Rev. T. E. DILLISTON, 6.30, Rev. R. W. SORENSEN
LONDON, Kingston, Upper Street, Prospect Hall, 6.30, Rev. A. V. PEAT
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. PEAT
LONDON, Lewisham Unitarian Church, High Street, 11, Mr. WILFRED RAPER
LONDON, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Mr. M. THORNCROFT
LONDON, Mansfield Street Church, Portland Green, 6.30, Mr. R. H. CORBOLD
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LLOYD
LONDON, Stamford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. ARTHUR PEACOCK
LONDON, Wallington Unitarian Church, Star Hill, 11, Rev. ARTHUR PEACOCK (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church 1st and 3rd Sundays, 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. F. HANDBRIDGE
LYTHAM St. Annes (Ansdell), Channing Road, 11, Rev. ALLEN WILLIAMS
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Supply
MADSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Rev. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. WILDE
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BOOOD
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. KENNETH TWIGG
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. WILLIAM MCMILLAN
MANCHESTER, Renshaw Street Mission, 6.30, Rev. B. L. HOPKIN
MANCHESTER, Stand Chapel, Whitefield (October 26), 10.45, Rev. SYDNEY H. KNIGHT, 6.30, Rt. Hon. J. CHUTER EDE
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. PHILIP M. BROWN
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45, Mr. J. WOODHOUSE, 6.30, Mr. A. WHITING
MARPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MARSHBROOK, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 3.15, Rev. DAVID C. DOEL
MORETONHAMPSTEAD, 3 and NEWTON ABBOT, 6.30, Rev. C. O. TOZER
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. JOHN STORER
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6.30, Rev. J. MATHER
NORTHAMPTON, Kettering Road Church, 6.30, Mr. G. WILKINSON
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GOSS
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. HALLWORTH
PARK LANE Chapel, near Wigan, 11 and 6.30, Rev. GORDON L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. E. H. KIMBLEY
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. DOBBLE
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. STURGESS
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. HELLABY
RINGWOOD, Hants, The Meeting House, 11, Rev. FRANCIS IERRY
RIVINGTON Chapel, Nr. Horwich, Lancs., 3, Rev. R. I. PENTHEARD
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. BAKER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. R. PHILLIPS
SALE, Ashbrow Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. PARKINSON
SHEFFIELD (Attercliffe), 6.30, Mrs. P. SMITH
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOSELL
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIS
SHEFFIELD, Upper Chapel, 11, Mr. T. H. MORRIS, 6.30, Rev. F. SOSELL
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. WHITAKER
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Mr. H. A. GUY (Anniversary)
SOUTHEND-ON-SEA, Darnley Road, 6.30, Mr. J. HALLAM
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Supply
ST. HELENS, Corporation Street, 6.30 Mr. N. THACKRAY
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS (also 11, 2nd Sunday in the month)
STOCKTON-ON-TEES, Presbyterian Unitarian Chapel, 11, Rev. C. STORTON
SWANSEA, Unitarian Church, High Street, 6.30, Supply (also 11, Five Sunday in the month)
SWANSEA, Portland Free Christian Meeting House, 11, Supply
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. P. R. CROFTON
TAUNTON, Mary St. Chapel, 11, Rev. WM. MILLER
TEWKESBURY, Old Meeting House, Ashford Road, 6.30, Rev. G. KENNEY
TORRINGTON, Unitarian Church, 10.45 and 6, Rev. ALEC L. PEARSON
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11, Rev. S. SPENCER
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11, Supply, 6.30, Rev. L. K. GRIBBLE
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, first Sunday in the month)
WHITBY, Flowergate, 6, Rev. G. W. PARKINSON
WILMSLOW, Dean Row, 10.45, Rev. A. B. DOWNING, STYAL, 6.30, Rev. A. B. DOWNING
YORK, St. Saviourgate Chapel, 6.30, Mr. J. DUDDELL

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SYDNEY, New South Wales, Unitarian Church, 11 Pitt-st (off College St.) 7.15, Rev. D. W. BARTLETT, Phone Telephone LX 5021
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MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. ANDREW CORDNER
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. PERCY
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. P. HEWITT

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AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. WILSON
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Death

McNaulty—On October 5, 1958, at Little Common, Bexhill, Sussex, in her 93rd year, Mary Ann, widow of John McNaulty, of Hackney and Liverpool.

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Viney, Rev. B. and Mrs., 13 Mount Harry Road, Lewes, Sussex.

Miscellaneous

Many Unitarians have been or are vegetarians. Information on this way of living, free from slaughter and its associations, gladly sent to others interested. Free literature on request from Secretary, London Vegetarian Society, 53 Marloes Road, Kensington, London, W.8.

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ALL DESIRING WARMTH, comfort and friendly atmosphere. October/November holidays are always popular at Normanhurst because of reliable sunny days (mild in this noted sheltered winter resort). Breakfast in bed gladly for all who wish, plus other free "extras" valued at 25/- weekly. This included in our price from 6 gns. weekly. Heated bedroom always if weather cool. Twin beds; h. & c.; Slumberlands. Two comfortable Lounges. Vegetarian if desired. Best position on Promenade, facing full South; near Sun-Lounge orchestra. Illustrated brochures on request. Recommended by Unitarians. NORMANHURST Private Hotel, Sea-front, ST. LEONARDS, Sussex. Telephone: Hastings 4784.

An Invitation

SIR,—Students coming to Liverpool would be very welcome at any of our Liverpool churches, and also either at the Ullet Road F.O.Y. or the Mill Street U.Y.P.L. Opportunities for vitally interesting social work are to be found at the Domestic Mission, Mill Street. Finally, may I say that 24 Buckingham Avenue, off Ullet Road, will be "open" every Saturday evening during term time from 7 p.m.—Yours,

J. Keir Murren.

Women's League: Liverpool District: An experiment in holding an evening meeting on the occasion of the autumn meeting of the Liverpool District proved quite successful, when the League met at Hope Street Church on Thursday, September 18. It was a happy experience to see Hope Street Church well filled.

Mrs. S. R. Butler conducted the service. It was good to join in the hearty singing of well-known hymns. Gathered as we were in a church sadly in need of repair, we sang, perhaps with added significance, "Our Father's Faith, we sing of Thee"—nor may our children's children see that faith decay and perish.

At the meeting which followed, reports were given on the subjects of the Oxford Conference. Mrs. Murren reported on "Loneliness"; Mrs. Hughes on "The Church in My Life"; and Mrs. Bradshaw (president) on "Strains and Stresses". There was a lively amount of discussion, only brought to an end by lack of time.

Bath and Trowbridge: On September 21 an inter-religious Service was held at Bath in co-operation with the International Club. Readings were given by a Muslim, a Hindu, a Liberal Jewess, a member of the German Lutheran Church, and a Plymouth Brother from British Guiana. Rev. Sidney Spencer preached on "The Unity of Religions". On the lower levels of religious insight, he said, religion is often a cause of division and conflict; as men ascend to the heights of vision, their paths converge. The service was well attended, there being many visitors from the International Club.

At the close of the Harvest Festival Service at Trowbridge on September 28, a plaque was unveiled in the vestibule to the memory of the late Mr. F. G. Long, who was for many years secretary of the church. His daughter, Mrs. Gowen, performed the ceremony, and Rev. Sidney Spencer spoke feelingly of Mr. Long's devoted work for the church.

Hinckley: The first open show held in the Hinckley Great Meeting Schoolroom on Saturday, September 20, proved a great success, a total of over £30 being raised.

The flowers, fruit, and vegetables were of a very high standard. The Judge, Mr. H. Howard, remarked that it was one of the finest small shows he had had the pleasure of judging. In the fruit cake, sponge, sandwich and tart section there were over 40 cakes on show. Here again judging was very difficult and the Judge, Mr. H. Heppingstall, said all the exhibits were of high quality. A miniature garden and wild flower section attracted the attention of not only the children, but some of the adults also entered.

Opening of Essex Hall

There are still tickets available for the relay of the Opening, to be heard on the Second Floor. Application should be made to the Secretary, General Assembly of Unitarian and Free Christian Churches, Essex Hall, 1-6 Essex Street, London, W.C.2.

KENDAL CHAPEL — AN APPEAL

Market Place Unitarian Chapel is the oldest surviving Nonconformist place of worship in Kendal. It now has the prospect of being the centre of a growing free-religious community in the district. A first task, however, was to make a centre to match our message, but it was found necessary to support the roof beams and to re-design the interior, or close the building.

This is, of course, costing a lot of money but while a good deal is now subscribed we are still some £400-£500 short of our requirements. Can you help us. Cheques, etc., should be made out to Kendal Unitarian Chapel, and may be sent to Mr. F. S. Ion, District Bank, Kendal, Westmorland. THANK YOU.

Printed by Whitstable and Reed Ltd., Queen Road, Southend-on-Sea and Published by The Inquirer Publishing Co., Ltd., at the Inquirer Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale): John Heywood, Deansgate, Saturday, October 18, 1958